

From N. A. Wiley,
H. S. - Volume 14 - 1880

Texas-Mexican Missions

A NARRATIVE

of the

BEGINNING, PROGRESS AND PROSPECT

of our

WORK AMONG THE MEXICANS IN TEXAS



The Alamo.

BY

MRS. R. D. CAMPBELL,
SAN ANTONIO, TEXAS.

Published by the
PRESBYTERIAN COMMITTEE OF PUBLICATION,
Richmond, Va., Texarkana, Ark.-Tex.



TEXAS-MEXICAN MISSIONS

A NARRATIVE

of the

BEGINNING, PROGRESS AND
PROSPECT

of our

WORK AMONG THE MEXICANS
IN TEXAS

MRS. R. D. CAMPBELL,
SAN ANTONIO, TEXAS

Published by the
PRESBYTERIAN COMMITTEE OF PUBLICATION
Richmond, Va., Texarkana, Ark.-Tex.



Bridge over Rio Grande at Brownsville, Texas
connecting Texas with Mexico, over which
thousands pass to and fro each year.

Texas-Mexican Missions.

As the name implies, this is foreign work in the home field. There are more than 400,000 Mexicans in Texas, nearly all of whom speak only Spanish. Many of them know no religion, many have never heard of Christ as the only Saviour. While they are called Romanists thousands never were in a Romanist church or in any other. They are as ignorant of the essentials of the Gospel as any people in Africa or China.

The questions are often asked "Why are there so many Mexicans in Texas?" "Why do they speak Spanish?" "Why don't they go back to Mexico?"

Texas once was a part of Mexico. In 1836 it became an independent Republic, and in 1845 was annexed by the United States. When Texas became a part of the United States her people became citizens of this country. Spanish is their native language. As for going back to Mexico, many of them never came from Mexico, but for generations have lived in Texas. In many families land grants are shown which were given by the Spanish kings from 1749 to 1780 ceding the land to them and their heirs. How many Americans can show titles to lands that have been in their family for 200 years? Most of us, if we go back that far, would be scattered all over Europe—and perhaps not so proud of ourselves and our ancestors as we are to-day.

Down-trodden and humiliated, kept in ignorance and oppressed, the poor Mexican has generations of deceit and fear to overcome. Unable to speak our language, they must take what is offered in the way of wage and work. They

are at the mercy of their employers, many of whom are unscrupulous and oppressive, and will take advantage of them to gain their ends.

Duty to our fellowman demands that we evangelize and educate these people within our borders.

THE EVANGELISTIC EFFORT.

The beginning of this work, so richly blessed of God, and now well known all over our South land, reads like a romance! It was a case of sending the Gospel to foreign lands, there being heard and received, and later a foreign convert bringing it back to our homeland to give it to those of his own race and tongue.

In 1883, Senor Jose Maria Botello, who had been converted under the preaching of Rev. Dr. A. T. Graybill at Matamoros, Mexico, and was an elder in the Mexican Presbyterian Church in Brownville, Texas, came to San Marcos to work and educate his boys. He brought a letter of recommendation to Rev. Junius French, who was then preaching at San Marcos. Dr. French, who speaks Spanish, and who has always been such a staunch friend and supporter of the work among the Mexicans, found work for Mr. Botello, and later asked Western Texas Presbytery to license him. Botello was a whole-hearted Christian, whose life corresponded to his profession. Soon he was known as a Protestant, and in consequence suffered much persecution from nearby Mexicans. But his godly life made an impression on those around him, and some came to him for religious instruction.

The next year ten members were received into the San Marcos Church, the first fruits of our Mexican work in Texas. Dr. French receiving, or assisting in receiving them,

For a time Botello was given financial aid by Western Texas Presbytery. His wife and child having died, he returned to Mexico after a few years. In the meantime others had been converted and aided by Rev. J. R. Howerton, who had become pastor of the First Church of San Marcos, they



Mexican church at San Marcos.

petitioned Presbytery to organize them into a separate church. This was done in 1887, nearly five years after Botello first came to Texas.

Twenty-six members entered into this organization, two elders and two deacons were elected, ordained and installed. This is the first record of work by Mr. W. S. Scott, who acted as interpreter at the organization of this church. Senor J. C. Hernandez was licensed and put in charge of the church. He is still an earnest worker, and an honored elder in the church at San Antonio. Botello came back to

Texas in 1890 and for two years he was employed by the Western Texas Presbytery, when he again returned to Mexico.

About this time, in the spring of 1892, Rev. W. S. Scott, who had studied for the ministry, was ordained and became our first Presbyterian evangelist to the Mexicans in Texas. He began his active work in San Marcos. For several years he was the only Presbyterian evangelist to the Mexicans. He organized a large number of churches, and was instrumental in erecting a large number of church buildings.

His first work was largely in visiting the various towns, getting acquainted with the people and their condition. Work was begun at Uvalde and Corpus Christi; some members were received into the American Church at the latter place, a Mexican church being organized at the former. The next year at Uvalde a church was built, the first Presbyterian church building for Mexicans in Texas.

The next year a church was organized at Martindale, near San Marcos, and a building erected. A church had been built at San Marcos also.

In 1894, Rev. Dr. H. B. Pratt, who had labored so long under our Committee in South America, and later was employed by the American Bible Society to translate the Bible into modern Spanish (the Valera version had been translated before our King James version) came to Texas to work among the Mexicans, being supported by Bethel Presbytery, South Carolina. Dr. Pratt labored for six months, left the field for a time, and returned to it December, 1895, to take up both evangelistic and educational work. In this same year a church was organized at Laredo, and it was to this field Dr. and Mrs. Pratt came and labored until July,

1899. Later we will speak of his educational work for which he was so eminently fitted, although it is difficult to separate his evangelistic and school work. A brilliant scholar, he taught intuitively, and felt that the school was second only to the church.

Like all birthright Presbyterians, he believed that we as



Dr. Pratt and Students.

a church must educate and lay our sure foundations for educated Christians. Dr. Pratt had labored in Mexico, and his thorough knowledge of Spanish made him a valuable worker from the day he came. The men he trained bear record that "his works do follow him."

In the spring of 1896 the field was divided, Dr. Pratt taking the Laredo and Corpus Christi churches and the Bible Training School and Mr. Scott taking the northern part of the field.

Reidville was organized in 1897, and a building erected the next year. Within the next two years churches were organized at Beeville and Victoria. A large lot centrally located was bought in Laredo, and a brick cottage erected

on it, leaving the corner for a church to be erected later. When Dr. Pratt felt he must leave the work Rev. R. D. Campbell, pastor at Childress, Texas, was secured to take the field, and located in Laredo, July, 1899. Dr. Pratt went to live with his sons and for more than thirteen years continued to aid the Mexican Missions in a far reaching manner, *i. e.*, writing commentaries on the Bible in Spanish, and in other literary work. He left to Spanish-speaking countries a treasure beyond compare,—a Bible in modern Spanish, commentaries on the books from Genesis to Leviticus, and three splendid men trained by him for evangelistic work. In December, 1912, at the ripe age of 80, he went home to glory.

Churches were organized at Gonzales, Stringtown, and Hondo. In the spring of 1902 a large brick church was erected in Laredo, with a large cool basement for school and institutional work, and became a large factor for good in that border town. The same year a chapel was built at Corpus Christi.

This year also marked the opening of work in San Antonio, the largest city in the State, and having a large Mexican population,—perhaps 30,000. The services were held in the First Presbyterian Church Sunday afternoons and Thursday nights. Early in January, 1903, the church was organized with about forty members, but having no church home.

There were now two American evangelists, two licentiates with thirteen organizations, and six church buildings. The field continued to grow, and the great need has been for men to answer the calls, and money to support those already engaged in the work—for the salaries have been meager and not paid promptly.

In April, 1907, a petition signed by several ministers and elders connected with the Mexican missions was presented to the Presbytery of Western Texas asking it to overture Synod to erect this work into a separate organization. A committee was appointed to investigate and report at the fall meeting. The report was unanimous in favor of the petition. The Synod immediately following ordered that the



Church at Laredo.

Presbytery be organized during the camp meeting at San Marcos, July 30, 1908. Subsequent events have shown the wisdom of this step. The evangelistic branch has increased greatly in efficiency, while the development of ministers and elders and the instruction of the people in church work and government could never have been accomplished without this separate organization.

RANCH WORK.

This phase of the work is regarded by many as the hardest. It means going by private conveyance from ranch to

ranch, holding the services in private houses, often with only a few present, and late at night. But the ranch people listen so eagerly, long sermons do not weary them, and they sit talking till the "wee sma' hours." When the tired evangelist does get to bed, he is soon aroused by the sounds and odors of an early breakfast being prepared. But it pays! The worker may get tired and worn out, but this "hand picked" fruit, this personal touch, accomplishes what no other service does, and once the worker tries the ranch work he never prefers the city work.

CHURCH GROUPS.

Rev. Elias Trevina has served the San Marcos group since 1906. Six churches are under his care. The field is about sixty miles long and forty wide. It has its ups and downs, like all work. Crop failures will almost dismember a church, for many go away to find employment and those left behind can't do it all.

Rev. Reynaldo Avila was for five years pastor of the San Antonio Church with its mission chapel. At a called meeting of the Presbytery in May, 1913, he resigned and was given the Beeville-Victoria field with the ranch work in Bee County. At this same meeting of Presbytery the evangelist, Rev. R. D. Campbell, who labored for nine years at Laredo, and five years in the Beeville-Victoria field, was given charge of the San Antonio field and moved there in June, 1913. The San Antonio Church was under the care of Rev. W. S. Scott from its organization till 1908, then for five years was served by Rev. Mr. Avila.

The Mexican population is widely scattered, and while four other denominations are working here, there still re-

mains a large work to be done. The organization owns a large lot, centrally located, with a temporary building; also a small chapel near the outskirts of the town, known as Faith Chapel. There is great need of a church building, for *visibility* means much.

The Sabinal group lies west of San Antonio, and includes the churches of Sabinal Hondo, Uvalde and Crystal



Texas-Mexican Presbytery.

City. This group is served by Rev. C. C. Arevido, who has been a very faithful, self-denying worker, refusing a call to a more lucrative and prosperous field, when crop failures for several successive years had scattered the members far and wide. His support is very small and uncertain.

Gonzales is grouped with Thomaston, and includes outstations at Helena and Cuero. Besides ranch work, Rev. Elias Rodriguez also visits Edna once a month, where a most promising work has been begun. Over twenty members

have been received into the American church, Rev. E. M. Munroe, pastor. Both Mr. and Mrs. Rodriguez are working for the uplift of their fellow-man, and insistentlly sound the call for schools. Mrs. Rodriguez has done some school work, but mothers with babies can't teach school regularly. Mr. Rodriguez was educated at Austin Seminary, and has shown what a Mexican can do who is given half a chance.

Way down on the coast is the Corpus Christi field, with Rev.



A Mexican Home.

J. G. Cavazos pastor. He preaches at Kingsville once a month. This is regarded as a very hard field, as it is difficult to reach the people. But as in all our work, the American church has stood firmly by the Mexican work, has supported it and helped the local preacher. Corpus Christi has been very loyal to the local work among the Mexicans.

Laredo group is comprised of the churches at Laredo, Darwin and Encival, and on the ranches. Being a border town, it has a floating population which is most discouraging at times. For example, on one occasion in 1905, forty of our Sabbath School, twenty-four of whom were church

members, left on the same train to find employment further north. Of that number only two ever returned to live in Laredo. But thanks be to God, they carried the gospel with them and helped in the organization of other churches, or worked in churches already organized. While Laredo missed them, they were not lost to the Lord's cause here in Texas.

Laredo has a large brick church, with a good, cool base-



A Mexican Sunday.

ment for day school, socials, overflow of Sunday School classes, women's meetings, etc. The mission day school for years was a strong arm of the church and feeder of the Sabbath School. It is needed to-day. Every one of the churches need a day school, taught by a consecrated Christian, to train its young people, as well as win others to the cause. Rev. W. S. Scott, an American evangelist, has charge of the Laredo field.

Dallas has one Mexican church, organized and cared for by Rev. Antonio B. Carrero. This church has about fifty

members, and was received into the Texas-Mexican Presbytery in the spring of 1913.

The El Paso field is unique in that it is supported jointly by both Home and Foreign Committees. It is on home soil and in a foreign language. It is included in our Texas-Mexican Presbytery, although more than 500 miles from the



A Group of Leaders at Texas-Mexican Camp Meeting.

nearest Mexican Presbyterian church. Rev. C. R. Womeldorf is our evangelist pastor. El Paso has about 25,000 Mexicans, and is well named "The Pass," for through it come and go thousands of Mexicans each year, and the surrounding country is largely settled by Mexicans. The work has been very difficult the past two years because of the Revolution in Mexico. Crowds have come across the Rio Grande, some to settle, but many with no idea beyond escaping the terrible condition of affairs in our sister Republic. Under these circumstances all kinds of evangelistic work are well-nigh impossible. The work was begun not quite five

years ago, and "with no building, no school, no helper." The church organization has fifty-five members and an active Sunday School. Mr. Womeldorf, besides doing the work of evangelist and pastor, conducts night classes in English. Mrs. Womeldorf does a great work among the women and children. In all their mission work, the women can do so much—teaching the people how to care for



Texas-Mexican Presbyterian Camp Meeting, San Marcos, Texas.
Family Life in Camp.

their homes and children, to cut and sew, nurse the sick, cook good nourishing food—in a word, to be good wives and mothers, and preach the gospel by the life in the home.

The Annual Camp Meeting. The history of the Mexican work in Texas would not be complete without a few words about the camp meeting held each year in the San Marcos field. Out on the banks of the beautiful San Marcos river, just before cotton-picking time, gather the members and families of the various Mexican Presbyterian churches. For eight or ten days four services a day are held. Preachers

from all over the Presbytery assist, and many are reached who might otherwise never hear the Gospel. Hundreds attend and many are converted. It is a season of great uplift and strengthening to the Christians, and marks an epoch in the Church year.



Corpus Christi, Church and Manse.

The year of 1913 marked a long step forward, when the various denominations having work among the Mexicans in Texas held their first inter-denominational Sunday School Convention. Five denominations took part, and all workers went away with plans for greater things in their home Sabbath School work.

EDUCATIONAL WORK. In every mission field the evangelistic work opened the doors, and then the call became insistent for education. Our Presbyterian Church has stood always for an educated, as well as an evangelistic church, and the school has gone hand in hand with the Church. The first

school work was done by Rev. H. B. Pratt, D. D., who came permanently to the Texas-Mexican work in December, 1895. In the fall of 1896 Dr. Pratt secured three young men and took them into his home to train for the gospel ministry. The Bible was *the* text-book, and book by book, chapter by chapter, verse by verse, he taught and trained them,



Foot Bridge Between Texas and Mexico, at Laredo.

giving them the benefit of his fifty years of constant Bible study and research. Few men have done for students in so short a time what Dr. Pratt did for his. They were left with the deep impress of his clear, concise thinking. They were taught how to study and become preachers of the Word of a high order. No aimless wandering about a text by any man trained by Dr. Pratt. Would we had more teachers of his kind. Under his direction a day school was begun in Laredo in 1896, which continued until 1909. In it the Bible and catechisms were taught daily, and many families were reached by the Gospel through that little school that otherwise would have been left in ignorance.

All through the history of the Mexican work in Texas, from its very first beginning, one can trace the yearning of the people for an education, for a betterment of their con-

dition. As the work has grown and prospered, under God's blessing, spreading over such a large territory, the desire has become stronger to help these people to a higher plane of living, which could only come by an education.

Lest some one might question the ability of these people to receive a higher education, a quotation from letters which appeared in the Survey, March, 1912, will answer them.



Vassals of King Cotton.

Rev. Dr. R. E. Vinson, President of Austin Theological Seminary, writes: "I have been associated with this work for nearly ten years, and have been brought into intimate contact with some of their young men in the work of education, and, therefore, feel that I have a right to speak a word on this subject. We have had two Mexican students in the Austin Presbyterian Seminary during its last ten years, and they have been *among our most satisfactory students*. One of them took the full course in all departments, doing the work in the English language, and made such a fine record for the three years that even though he did not have a college degree, the Seminary Board of Trustees upon the unanimous recommendation of the faculty granted him

the degree of Bachelor of Divinity upon his graduation. This is an honor that has not been granted to any American student for the same period, except upon the possession of the required college degree. I refer to Rev. Elias Rodriguez."

"THE RODRIGUEZ FAMILY."

"The father or head of the family was the late Margarito Rodriguez, a licensed preacher. He joined the Martindale

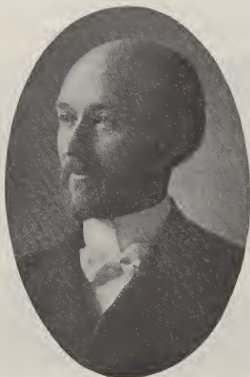


The Rodriguez Family.

church the 22d of Sept., 1895. He was instrumental in bringing into the church some forty relatives before his death. His entire family has been saved, and all are active in the Church, and living Christian lives. One son, E. S. Rodriguez, is an ordained minister. Another son is a deacon in the San Antonio church. One of his daughters married a minister, the late William R. Penn.

The picture is all the more interesting because Mrs. E. S. Rodriguez, nee Anita Fernandez, appears in it. She is a member of one of the finest Protestant families in Mexico. Four of her brothers have been ministers of the Gospel, and she and another sister are wives of ministers."

The Mexican people are very bright mentally, having



Rev. J. W. Skinner, D. D.

enough of the Spanish blood to make them quick and sensitive, with a sufficient infusion of Indian blood to give them the proper staying qualities. There is no question of their ability in this direction among the people who know them well, and we are determined to do the best we can for them. It is a great work, and one we must do or else be derelict, presenting to us the opportunity not only of the

evangelization of the great mass of this people in Texas, but also of carrying the work into our sister Republic at the South."

And now another quotation from the same issue of the Survey, to show how the people strive for the education of their children:

"The value of an education is greatly appreciated among



Students Clearing Land.

our people. I speak from experience, for I have tried to equip myself for a life of service, and in so doing many hardships and trials were met on the way. My father came into Texas in 1883, when I was just two years old. After a wild and worldly life, he settled to work as a farmer. His education was limited to reading and writing. Very little could he impart to his children in the matter of learning. My mother, though noble and a faithful wife and loving mother, could not read or write. There was only one door open to us—the American school. Our father sent us to school, and I can very well remember that first day. We were almost strangers in the community. There were few

other Mexican children. The boys and girls teased us quite sufficient to exasperate our feelings for the first week; not a few times did we reach home weeping on account of some mistreatment of our schoolmates. Father was determined to send us to school, so we had to go. Our stay in the county of Bexar gave us an opportunity to attend school for three years. My oldest brother and myself reached as



- A Mexican Senorita.

far as the fourth grade. In 1894 we left Bexar county and came to San Marcos. This was a very hard year; our poverty was at its lowest ebb; but that very year we came in contact with some members of the Mexican Presbyterian churches of San Marcos and Martindale. This turned the current of our lives; although we were not fanatic Catholics, we were Catholic sympathizers.

In 1900 I entered Coronal Institute at San Marcos. For five years I studied and did my best, being determined to prepare for the ministry. I was the only Mexican student

at Coronal. On several occasions I received anonymous notes urging me *not* to attend a certain class, or special study—which was to prepare for commencement—and I graciously submitted to their desires. I won out at last with the sympathies of my teachers and classmates. In 1905 I entered the Seminary at Austin, where I finished in 1908; prepared to take up the work of the ministry; God has blessed me wonderfully. As I look about and find so many



Beginning of the Institute.

boys and girls growing up without an education, literary or religious, and knowing the great difficulties that confront them in a strange land, I greatly rejoice to see the dawn of a new day awakening for the Mexican boys of Texas. The industrial school; the great missionary enterprise: the salvation of the future Mexican generation in Texas! Friends, if you wish to do good in the Master's name, help the Industrial School."

REV. ELIAS S. RODRIGUEZ.

One more quotation from another minister of our Presbytery, Rev. Elias Thevino, of San Marcos, says:

"The public schools for Mexican children are, with few exceptions, inadequate for their needs, and in some cases very bad indeed. This is one of many reasons why we are trying to induce our church to start the Mexican Industrial Institute."

Technically, the Texas public schools are open to Mexican children; as a matter of fact, with a few notable exceptions, they are closed to them.

Separate schools are provided, into which many pupils of different grades are crowded into one room, with one teacher, and no matter how capable the teacher, the pupils get little instruction under such circumstances. Looked on as an inferior people, often neglected by the teacher, the poor pupils struggle along for a time, become discouraged and drop out of school. Many of the pupils read English, but can't translate it, or understand it, nor can they read Spanish. They get credit for carelessness or stupidity, when the truth is, they can't understand the teacher nor the lesson. The poor parents can't help them at home, as they, too, are often ignorant of English as a written or a spoken language, and so while the "State schools are all open to the Mexican," what do they get from the splendid system of schools? Almost nothing.

Up to this point we have presented the needs of this people, their desire for an education, and the possibilities that lie within them, which things constituted an irresistible demand for an institution in which the Mexican youth could receive a practical education under Christian influences. This enterprise was carried in the hearts of some of the workers for years. Unceasing prayer, continuous

writing of newspaper articles and personal correspondence made this need public, and many others outside the Texas-Mexican work, but in the Lord's work, became intensely interested. Friends of the school, in co-operation with the General Assembly's Home Mission Committee, began



First Fruits.

taking the necessary steps for its realization. On September 1, 1910, a number of interested persons met in the Beeville (Tex.) First Presbyterian Church to give definite shape to these plans.

The Presbyteries of Western Texas, Fort Worth, and Texas-Mexican all sent overtures to Synod regarding it. In October, 1910, the Synod at Sherman, in an enthusiastic

meeting, unanimously approved the project, and appointed a Board of Trustees to establish and manage the school.

During the meeting in Synod several offers of money and lumber were made—a very substantial proof of the interest, taken by the church at large, in the institution. The women, always ready for every good work, met during Synod, and began to put in operation plans to help finance the undertaking. When the Presbyterians met in the spring of 1911, throughout the Synod of Texas, the proposed school was presented, chiefly through the efforts of Mrs. Chris G. Dullnig, and all responded heartily, making pledges for a number of years, according to their several abilities, their contributions to go to the maintenance of the school.

In May, 1911, the Board of Trustees met to consider and act on the offers of two fine tracts of land—one near Kingsville, the other near Mercedes. After visiting both tracts and taking into account all considerations, the Kingsville offer was accepted. It consisted of a tract of nearly 700 acres and two artesian wells, joint gift of Mrs. H. M. King and the Kingsville Commercial Club. At this time the institution was named Texas-Mexican Industrial Institute. A long name, and like most things, it has been shortened by its friends, and is now familiarly known as "The Industrial School."

The President of the Board of Trustees having been made provisional president, was instructed to proceed with the preliminary work and secure a permanent president. Contracts for grubbing land were made during that fall, and about forty acres cleared off. During the summer of 1911, in conjunction with the Executive Committee of Home Missions, a campaign was inaugurated among the Sunday

Schools of the Assembly to secure funds to erect a "Sunday School Building." At the meeting of Synod in Galveston, in November, 1911, the school was put under the care of Synod's Executive Committee of Schools and Colleges, and made one of its beneficiaries. Rev. J. W. Skinner, D. D.,



"The Institute as It Will Be."

accepted the presidency November 28, 1911, and assumed charge immediately.

One hundred and fifty acres have been grubbed and put under cultivation, eight miles of four-wire fence have been built, the president's home erected, a temporary dormitory for fifty boys built; also temporary rectory and school rooms, a laundry department, a residence for the farm superintendent, and some minor outbuildings.

Several head of work stock have been secured, and an inadequate supply of farming implements. Better success has been secured in equipment for the dairy. There are

about fifteen cows, the same number of calves, a fine new cream separator, a Babcock tester, are all assisting in the success of this branch of the enterprise.

In October, 1912, the Industrial opened its doors and admitted about fifty pupils, and left about as many on the waiting list. Six of the students were girls, whom Dr. and Mrs. Skinner took into their home for lack of a dormitory for them.

This has been a trying year for all concerned. It was a new experience for those directing its affairs, and equally new for the pupils, most of whom had had little or no school training. Inevitably puzzling questions were constantly arising in the internal management, while difficult financial problems were ever on hand. Nevertheless, this year of experiment has been a most successful and satisfactory one, due to Dr. Skinner's skilled leadership and his ability to impart his spirit to those with whom he works.

Of the students in the Industrial School for the first term, two are under the care of Presbytery as students for the ministry, and several others have the ministry in view. The parents are so glad to make sacrifices to send their children to be taught, and so proud to say, "My son is in the Industrial."

OUTLOOK

In the last ten years the Mexicans in Texas have increased from 150,000 to 400,000, and only one in each hundred is a member of any evangelical church; the other ninety-nine are to be reached. This constitutes a double work—the training of laymen for service, and the education of a native ministry to go out and evangelize the great mass of Mexican people.

Our work among this people which began at San Marcos in April, 1892, when a church with 59 members was organized, has in the twenty-one succeeding years developed into the Texas-Mexican Presbytery having four American Missionaries and six native Mexican pastors serving twenty-two churches with a membership of 1,200. One hundred and five of these were added to the church during the past year on profession of faith. This means that a little more than 10 per cent of the present membership of the Presbytery was added during the year just gone, which is a larger per cent than is shown by any other Presbytery in the Assembly. This noble work among the Mexicans in Texas is a challenge to the whole church and their open-hearted attitude and docile temperament should encourage us to an adequate effort in giving them the Gospel. They eagerly receive this Gospel when they discover its vast intrinsic superiority to the formalistic husks of empty ritualism foisted upon them in the name of religion by the church of their native land.

The Texas-Mexican Presbytery has eight students for the ministry under its care. These are gradually entering the active ministry, and as they enter fully the service of the church their support must be provided. For several years, at least, this must come largely from mission funds, while we are developing the work toward self-support. And as this evangelistic feature has barely begun, so also the educational department is in its infancy. A brilliant future awaits this work if properly supported. The blessings of the past demand that greater things be done for the future.

THE CALL OF CHRIST TO ME.

From the far frontier on the border line,
Where scattered hamlets are beaded on steel;
From the roistering life in the camp or the mine,
Where the lush of prairie grass follows the wheel;
By the orchard rills of mountain dyke,
Where the cattle trail o'er measureless range;
Where fitful, tropic warfares strike
And the isles are rife with the fever of change;
Where the missionary labors in parish wide,
And the chapel car rolls to ministries new;
From the lonely cabins of mountain side,
From plantation singers of dusky hue;
Where immigrant throngs are streaming forth
From Israel's tribes, with a veil on the heart;
From Indian wigwam, or frozen north,—
I hear the call which wakes with a start,
The call of the Christ to me.

And what dost thou answer Him, O my soul?
Is it nothing to thee as the ages roll,
That the Lord of Life should suffer in vain?
That he who was Prince in the Realm of Pain
Should seek for the sin-stricken children of men,
That by way of the cross He might bring them again
To the fold of His care—His infinite care,
That thou shouldst turn from this, His prayer,
And deaden thine ear to His wondrous plea,
The call of the Christ to me.



A Ranch Scene in Texas.

A WORKER'S PRAYER.

God of our fathers—our God, we pray
That 'Thou wilt rouse Thy sleeping Church to-day!
Oh, let us plainly see where we have erred,
And by awakened conscience truly stirred
Grant that we realize the debt we owe,
May we recall how, in the Long-ago
Our faithful "Mammies" watched us as we grew
Through childhood's fickle years, and well we knew
That we were safe—no harm could e'er come near
While Mammy watched us with her loving care.
And now upon these sacred mem'ries founded,
May we build up new purposes surrounded
By outstretched arms of earnest, faithful prayer,
To lift them to a purer atmosphere—
These brothers Thou hast placed within our Door.
Help us in faithfulness to aid them more and more!

—O. H.

Home Mission Pamphlets

A series of interesting and informing pamphlets dealing with the special Home Mission problems of the Southern Presbyterian Church.

32 pages illustrated. Price, 5c. each, postpaid.

Texas-Mexican Missions.....Mrs. R. D. Campbell.
The Country Church.....Mrs. E. P. Bledsoe.
Our Work Among the Negroes...Miss S. O'H. Dickson.
The Highlanders of the South...Miss Anne H. Rankin.
The Frontier.....Rev. S. M. Glasgow.
Concerning the Foreigner.....Mrs. D. B. Cobbs.
Our Indian Work.....Mrs. Bella McC. Gibbons.

50,000 Subscribers Wanted for the Missionary Survey

The **Missionary Survey** is the General Assembly's official Church magazine.

The reading matter and illustrations forming its contents are supplied by the Assembly's four Executive Committees, giving the latest authentic reports from the active forces of these committees in the field at Home and Abroad.

The **Missionary Survey** is therefore a faithful mirror of all the Assembly's benevolent activities.

Its contents are not only of an informing and educational character, but also of highly suggestive and inspirational value.

The magazine is helpful in this way to individuals, to families, to societies, to leaders and workers in every department of the Church.

No wide-awake Presbyterian home, interested in the Church's work and success, will be without this monthly visitor.

Subscription price, 75c per year.

Clubs of 5 or more, 50c.

Valuable premiums for new subscribers.

Write for sample copies and premium list.

Help yourself—help your neighbor—help your pastor—help your church—by helping the **MISSIONARY SURVEY** to find its way into all the homes of our Church. You could not do a more gracious work.

Address **PRESBYTERIAN COMMITTEE
OF PUBLICATION**

Box 1176, Richmond, Virginia.

BEST BOOKS ON HOME MISSION PROBLEMS.

- FOR YOUNG PEOPLE.**
- Best Things in America.....Miss Crowell.
Paper, 25c.
- Coming AmericansMiss Crowell.
Paper, 25c.
- Grandma Bright's Home Mission Evenings. S. O'H. Dickson.
Paper, 15c.
- Wigwam Evenings Eastman.
Paper, 25c.
- The Finding Out Club. Paper, 25c.
- Old Country Hero Series. Illustrated. Cloth, 25c.
- Just Plain Peter. Paper, 25c.

PRESBYTERIAN COMMITTEE OF PUBLICATION.
Richmond, Va. Texarkana, Ark.-Tex

Texasarkana, Ark.-Tex.